

THE POLYNESIAN.

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COMMUNICATED.

For the Polynesian.

MR EDITOR—In the history of the persecution the Protestant missionaries are represented as its instigators. The language of the supplement conveys the same idea, and "the Catholic Miscellany of Charleston, S. C. represents the missionaries of the American Board at the Sandwich Islands as dastardly wretches, a gang of rabid fanatics, a selfish, dogmatic, oppressive, cruel and murderous band, and exults in the onward progress of the glorious cause of religious freedom propelling its car over the bowed necks of the advocates of duplicity and cunning." Some part of these notices of the mission we leave without remark, but so far as they directly or indirectly convey the idea that the missionaries have sanctioned or countenanced the infliction of any pains or penalties for conscience sake, we must repudiate them as having no shadow of foundation in truth.

We have before said, and we again repeat it, that the missionaries are one and all for free toleration in all matters of conscience. It accords with the spirit of the holy religion which they profess, and with the genius of the civil and religious institutions of the land which gave them birth, and in whose bosom they were trained, and when the charge of intolerance and persecution is levelled against them justice demands that it should be disavowed, that it should be repelled. They have the undoubted and inalienable right in common with others to speak their minds and express their opinions freely upon all subjects whatever, amenable only to the laws of the land where they may reside for the abuse of that right. They undoubtedly differ widely from many in their religious and political views, but the free expression of their opinions upon points of difference is neither intolerance in them or an impeachment of the personal intelligence or integrity of those from whom they differ. They neither wish or seek the use of any other means to produce a conformity of the views of others to their own than the legitimate action of mind upon mind through the medium of reason.

In their religious faith the missionaries are Protestants and the children of Protestants.

If they have been faithful to their commission, they have endeavored to teach what they believed to be the truth and to guard against error in whatever form it may have made its appearance. They believe some of the doctrines of the Roman church to be corrupt and dangerous, and some of their practices idolatrous. We will mention only one such doctrine and practice viz. the invocation or adoration of the Virgin Mary and other saints, of which we give one or two examples. Pope Gregory XVI. in his Encyclical letter published in the Laity's directory for 1833, and addressed to all patriarchs, Primates, Archbishops and Bishops, calls upon all the clergy to implore "That she (the Virgin Mary) who has been through every calamity our patroness and protectress may watch over us writing to you and lead our mind by her heavenly influence to those counsels which may prove most salutary to Christ's flock." Charles X. king of France, at the baptism of his young grandson, the duke of Bordeaux, says, "Let us invoke for him the protection of the mother of God, the queen of the Angels. Let us implore her to watch over his days and remove far from his cradle

the misfortunes with which it has pleased Providence to afflict his relatives, and to conduct him by a less rugged path than I have had to Eternal felicity." The Christian's Guide to Heaven, a standard Catholic work contains prayers to various saints, all of which with the above we believe to be idolatrous. We have stated plainly our belief, and what we think is and has been the sentiments of the Protestant world in the main with illustrations on a single point. We do not wish to compel any one to adopt our views; we would convince if we could, but farther than this our views of freedom would not permit us to go. The Pope issued a circular Sept. 1840, expressing his views of Protestants and their operations with great freedom. He speaks of the Bible corrupted, pestilential newspapers and tracts, pretended charity, false reasoning, subtle enemies of the truth, heretics and infidels, persecuting religion by contempt, the church by contumely, &c. &c. To speak only with freedom although it may sometimes be uncourteous, we do not deem intolerant.

The supplement insinuates that none but the ignorant regard some of the rites of the Catholic church in the light which we have named and that "it has never until this period happened that a sovereign" has done so. A few examples will be useful to test the accuracy of the remark. The Coronation Oath of the sovereigns of Great Britain says, "That the invocation or adoration of the virgin Mary, or any other saint, and the sacrifice of the mass as they are now used in the church of Rome are superstitious and idolatrous." In the reign of Charles II, the British Parliament passed an act declaring the sacrifice of the mass to be idolatrous. Lady Mary Wortley Montague in a letter from Loure, Italy, 1752, to the Countess of Bute, says, "It is not difficult to prove that either the papists are idolaters or the pagans never were so. You see in Lucian, (in his vindication of his images) that they did not take their statues to be real Gods, but only the representations of them; the same doctrine may be found in Plutarch, and it is all the modern priests have to say to excuse their worshipping wood and stone, though they cannot deny at the same time that the vulgar are apt to confound that distinction." In the investigations before a Committee of the House of Commons concerning the frauds and violences of the Irish Election in 1836, the question was put to a clergyman, "Did you warn them against the doctrines that were preached by their own priests?" "Most decidedly I did. Your Lordship will recollect that I am a minister of the Church of England, and when I received Ordination from the hands of the Bishop, I solemnly vowed in the presence of God to give diligence to drive away all erroneous and strange doctrines contrary to God's word." I as a minister of the Church of England can have no doubt as to the doctrines of the church of Rome being "erroneous and strange doctrines," and "contrary to God's word," and when I see the mass, the leading doctrine of popery, described in the Thirty-Nine Articles which I have subscribed as "a blasphemous fable and dangerous deceit" and in the Rubric as "Idolatry to be abhorred of all faithful Christians," I would ask whether I could as a minister of the established church having received ordination from the hands of a bishop and subscribed to these articles and vowed to drive away all erroneous and strange doctrines be si-

lent on the subject of Popery. I appeal to your Lordship's conscience, whether I could be silent and maintain that consistency of principle and conduct which an honest man must ever desire to maintain?"—Rep. London Quarterly Review, Vol. XV. p. 70.

At a large meeting held a year or two since at Exeter Hall, London, to petition concerning Maynooth College, Ireland, the petitioners say, "Receiving the written word of God as the only true standard of faith and morals, and convinced by its testimony that the peculiar tenets of the church of Rome as defined and settled by the Council of Trent, are anti-christian, idolatrous, anti-social, and utterly incapable of being reconciled with the general doctrine of the gospel, &c. Lord Kenyon was Chairman of the meeting, and a great number of noblemen and gentlemen appeared upon the platform." The great number of learned and intelligent writers of Britain, France, Germany, and other European countries, and the United States who have expressed substantially the same views upon this subject, is too numerous to be mentioned. We will add an example or two to show that intelligent Catholics are familiar with these views and writings of Protestants. The Council of Trent, the last general council held for eighteen years, whose decrees were signed by four legates, two cardinals, three Patriarchs, twenty five Arch-Bishops, seven Abbots, thirty nine proxies and seven generals of religious orders says "That those are men of impious sentiments who deny that the saints who enjoy eternal happiness in Heaven are to be invoked or who affirm that they do not pray for men, or that to beseech them to pray for us is idolatry." A Roman priest, in a sermon preached at the dedication of a chapel in Leeds not long since, mentioned several times in the course of his discourse that Protestants called the Catholics idolaters.

We think we have brought a sufficient number of examples to show what the general sentiments of Protestants are respecting some practices of the Roman church whether right or wrong, to exonerate us from the implied charge of ignorance or unfairness in our statements of Protestant doctrines.

We have in this letter disavowed all the charges of intolerance and persecution brought against the missionaries. We have stated frankly what they do believe on some points. We have brought examples sufficient to prove that it is not the ignorant and the Hawaiian Government alone who have made the objectionable and offensive remarks respecting papacy, and that the writer who makes such statements must himself be extremely ignorant of history or seek to deceive his readers. So far as the declaration that Popery is idolatry by sovereign, legislature or people is a matter of grievance to papists there exists as much reason for the defenders of papal worship to open their batteries upon London, Stockholm, Copenhagen, Berlin, New York, Baltimore, and many other places as on Honolulu.

We have only stated our belief and facts required in vindication of and justice to ourselves without entering upon the question whether it was right or wrong, this being entirely foreign to our purpose.

Yours, S. N. C.

October, 1841.

HONOLULU, Oct. 1841.

MR. EDITOR—It appears from the history that we are considering, that the

steady purpose of Messrs Bachelot and Short, after their removal by the Hawaiian Government was to return and fix themselves upon the islands if possible, notwithstanding the known wishes of the authorities; we say known wishes, for M. Bachelot says, "according to all probability we shall be treated as enemies." Mr. Short says that Mr. Bachelot's plan, if he could not remain was to pass on to the islands south, or at least to retire to Valparaiso: but he thought it his duty to make all possible efforts to remain at the Sandwich Islands. Mr Short's plan as he tells us was to land secretly, which he attempted under the disguise of a broad brimmed hat and long beard, but did not escape recognition by some. We are glad that the intentions and proceedings of Messrs B. and S. are so fully stated by themselves, as it was claimed for them at the time of their arrival and afterwards, that they only came here to seek a passage to Gambier or some other port. The then American Consul, in closing a communication to the king after the embarkation of Messrs B. and S. on board the Clementine asks permission for "the two gentlemen of the Catholic mission to reside on" his "land till they can obtain an opportunity (which is all then have ever asked) to proceed to the island of Gambier, or the port of Valparaiso." The ostensible object of their visit to the islands was to procure a passage to some other port. The real one, agreeable to their own testimony, to remain there if possible. The chiefs suspected this and determined if practicable to prevent it, as experience had already taught them the difficulty of procuring their removal when once settled, for during four years all their efforts to induce them to leave the country, had proved unavailing, and they were finally obliged to appropriate a vessel of their own for their removal at considerable expense and loss. They knew that the priests had violated their laws in returning without permission, and also the controllers of the vessel by which they were returned, and supposed their right to return them to the vessel which brought them to be indisputable. They did so and were made to suffer the consequences. They were undoubtedly correct as to the fact of the violation of their laws by all the parties concerned. In civilized countries the debarkation of prohibited persons in the territories of those prohibiting, except in cases of distress, is generally visited by penalties upon the person or in the property of the offender or in both.

Also the forcible debarkation of Messrs B. and S. from the Clementine, by the British Commander was doubtless as much a violation of the territory and sovereignty of His Hawaiian Majesty in principle, and as much of an aggression upon his rights of independence as the march of Napoleon upon Moscow or the partition of Poland by Russia, Austria and Prussia.

Should it be said that no written law was violated, we would reply that murder, treason, theft, or any other crime would by the admission of this principle become legal in a rude state of society where no written laws existed, and yet it is well known that nearly every such community has oral laws which are considered as sacredly binding as any statute law of an enlightened nation. To be acquainted with the wish or will of the legitimate law makers, is sufficient to impose the obligation to obedience in all things upon which they have a right to legislate. A writer says, "This will may be declared